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could have wished that the author had completed his survey by a more adequate account of Philo's doctrine of faith. He might also have dealt more fully with the process whereby faith in God was transformed for Paul into faith in Christ. A word of emphatic praise is due to the exegetical work in which the book abounds. A study of this kind necessitates the detailed analysis of many difficult passages, and in this part of his task Dr. Hatch is always thorough and well balanced, and in most cases convincing. The question of Paul's relation to the cults has given rise, of late years, to much loose and ill-digested criticism, and it is a pleasure to meet with a treatment of it which is marked throughout by competent scholarship and theological insight.

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BRIEF MENTION

OLD TESTAMENT

TRUYOLS, A. F. *Breve introducción a la crítica textual del A.T.* [Estudios de crítica textual y literaria, Fasc. I]. Roma: Pontificio Instituto Bíblico, 1917. xii+152 pages.

Every work that endeavors to popularize the methods by which scholars are arriving at the true and full meaning of the Scriptures is welcome. It is gratifying to see that the pontifical Biblical Institute at Rome is willing to publish a Spanish work that begins at the right place to ascertain the significance of biblical criticism. This little work has happily made use of the best material, especially on the Books of Samuel. The author treads cautiously but firmly along the path to a sane textual critical method, leading his reader through: I. "Importance and Necessity of Textual Criticism"; II. "Actual Condition of the Massoretic Text"; III. "Means of the Restoration of the Text"; IV. "Principles That Obtain in Regular Textual Criticism." Each of these divisions is amply illustrated by quotations and examples from the material of the Old Testament.

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TRUYOLS, A. F. *I Sam. 1-15, Crítica textual* [Estudios de crítica textual y literaria, Fasc. II]. Roma: Pontificio Instituto Bíblico, 1917. vii+93 pages.

The test of the principles advocated in Fasc. I is here applied. Driver, Dhorme, Schlögel, Kittel, and H. P. Smith came into the consideration of the author while working out his textual conclusions. With praiseworthy learning and careful distinctions he makes use of Septuagint, Vulgate, Syriac, as well as the Massoretic Text, in determining the true text in the passages discussed. This is a step in advance for the modern scholarship of Spain, whose predecessors gave us the Complutensian Polyglot Bible.

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